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## THE WESTERN EPISCOPAL OBSERVER.

EDITED BY  
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## OBSERVER.

## CHRISTIAN CALMNESS DISTURBED.

BY CAROLINE FRY.

We walked by the side of the tranquil stream,  
That the sun had tinged with his parting beam;  
The water was still, and so crystal clear,  
That every spray had its image there.

And every reed that o'er it bowed,  
And the crimson streak, and the silvery cloud—  
And all that was bright, and all that was fair,  
And all that was gay, were reflected there.

And they said it was like the chastened breast,  
That Religion soothes to a holy rest—  
When sorrow has tamed the impassioned eye,  
And the bosom reflects its expected sky.

But I took a stone that lay beside,  
And cast it far on the glassy tide—  
And gone was the charm of the pictured scene,  
And the sky so bright and the landscape green.

In the change I saw how an idle word,  
Too lightly said, and too deeply heard,  
Or a harsh reproof, or a look unkind,  
May spoil the peace of the heavenly mind.

Though sweet be the peace and holy the calm,  
And the heavenly beam be bright and warm,  
The heart that is gilds is all as weak,  
As the wave that reflects the crimson streak.

You cannot impede the celestial ray,  
That lights the dawn of eternal day;  
But you may so trouble the bosom it cheers—  
'Twill cease to be true to the image it bears.

## CHRIST OFFERED.

It is not enough that you receive Christ for the single object of forgiveness, or as a priest who has wrought out an atonement for you; for Christ offers himself in more capacities than this one, and you do not receive him truly, unless you receive him just as he offers himself. Again, it is not enough that you receive Christ only as a Priest, and a Prophet, for all that he teaches will be to you a dead letter, unless you are qualified to understand and to obey it; and if you think that you are qualified by nature, you in fact refuse his teaching at the very time that you profess him to be your teacher; for he says, "without me ye can do nothing." You must receive him for strength, as well as for forgiveness and direction, or in other words, you must submit to him as your king, not merely to rule over you by his Spirit. You must live in constant dependence on the influence of his grace, and if you do so, you never will stop short at any one point of obedience; but, knowing that the grace of God is all-powerful, you will suffer no paltry limit of what unaided human nature can do, to bound your ambition after glories of a purer and a better character than an earthly principle can accomplish; you will enter a career of which you at this present moment see not the end; you will try an ascent, of which the lofty eminence is hid in the darkness of futurity; the chilling sentiment, that no higher obedience is expected of me than what I can yield, will have no influence upon you, for the mighty stretch of attainment that you look forward to, is not what I can do, but what Christ can do for me; and, with the all-subsiding instrument of his grace to help you through every difficulty, and to carry you in triumph over every opposition, you will press forward conquering and to conquer, and while the world knoweth not the power of those great animating hopes which sustain you, you will be making daily progress in a field of discipline and acquirement which they have never entered; and in patience and forgiveness, and gentleness and charity, and the love of God and the love of your neighbor, which is like unto the love of God, you will prove that a work of grace is going on in your hearts, even that work by which the image you lost at the fall is overthrown; the subjection of your hearts to what is visible and earthly will be exchanged for the power of the unseen world over its every affection, and you be filled with such a faith, and such love, and such a superiority to perishable things, as will shed a glory over the whole of your daily walk, and give every one of your doings the character of a candidate for eternity.

Christ is offered to all of you for forgiveness. The man who takes him for a single object, must be looking at him with an eye half shut upon the revelation he makes of himself. Look at him with an open and steadfast eye, and then I will call you a true believer; and sure I am, that if you cannot avoid seeing in the earnestness of his desire, that you should give up all sin, and enter from this moment into all obedience. True, and most true, my brethren, that faith will save you, but it must be a whole faith in a whole Bible. True, and most true, that they who keep the commandments of Jesus shall enter into life; but you are not to shrink from any one of these commandments, or to say, because they are so much above the power of humanity, that you must give up the task of attempting them. True, and most true, that he who trusteth to his own obedience as his

Saviour, is shifting his confidence from the alone foundation it can rest upon. Christ is your Saviour; and when I call upon you to rejoice in that reconciliation which is through him, I call upon you not to leave him for a single moment when you engage in the work of doing these things which, if left undone, will exclude us from the kingdom of heaven. Take him along with you into all your services. Let the sentiment ever be upon you, that what I am now doing, I may do in my strength to the satisfaction of man, but I must have the power of Christ resting upon the performance, if I wish to do it in the way that is acceptable to God. Let this be your habitual sentiment, and then the supposed opposition between faith and works vanishes into nothing. The life of a believer is made up of good works, and faith is the animating and the power-working principle of every one of them. The spirit of Christ actuates and sustains the whole course of your obedience. You walk not away from him, but in the language of the text, you "walk in him," (Col. ii. 6,) and as there is not one of your doings in which he does not feel a concern, and prescribes a duty for you, so there is not one of them in which his grace is not in readiness to put the right principle into your heart, and to bring it out into your conduct; and to make your walk accord with your profession, so as to let the world see upon you without, the power and the efficacy of the sentiment within; and thus, while Christ has the whole merit of your sanctification also, and the humble and deeply felt consciousness of "nevertheless not to me, but to the grace of God that is in me," restores to Jesus Christ all the credit and the glory which belong to him, by making him your only, and your perfect, and your entire, and your altogether Saviour.

Choose him, then, my brethren, choose him as the Captain of your salvation. Let him enter into your hearts by faith, and let him dwell continually there. Cultivate daily intercourse and a growing acquaintance with him. O you are in safe company indeed, when your fellowship is with him! The shield of his protecting mediators is ever between you and the justice of God; and out of his fullness there goeth a constant stream, to nourish, to animate and to strengthen you and every believer. Why should the shifting of human instruments so oppress and so discourage you, when he is your willing friend; when he is ever present, and is at all times in readiness; when he, the same to-day, yesterday, and forever, is to be met with in every place; and while his disciples here, giving way to the power of sight, are sorrowful and in great heaviness, because they are to move at a distance from one another, he, my brethren, has his eye upon all neighborhoods and all countries, and will at length gather his disciples into one eternal family. With such a Master let us quit ourselves like men. With the magnificence of eternity before us, let time, with its fluctuations, dwindle into its own littleness. If God is pleased to spare me, I trust I shall often meet you in person, even this side of the grave; but if not, let us often meet in prayer at the mercy seat of God. While we occupy different places on earth, let our mutual intercessions for each other go to one place in heaven. Let the Saviour put our supplications into one censer; and be assured, my brethren, that after the dear and much-loved scenery of this peaceful vale has disappeared from my eye, the people who live in it shall retain a warm and ever-during place in my memory, and this mortal body must be stretched on the bed of death, ere the heart which now animates it can resign its exercises of longing after you, and praying for you, that you may receive Christ Jesus, and so walk in him, and so hold fast to the things you have gotten, and so prove that the labor I have had among you has not been in vain; that when the sound of the last trumpet awakes us, these eyes, which are now bathed in tears, may open upon a scene of eternal blessedness; and we, my brethren, whom the providence of God has withdrawn for a little while from one another, may on that day be found side by side at the right hand of the everlasting throne.—*Chalmers.*

## WARNING TO YOUNG MEN.

ST. LOUIS CRIMINAL COURT.  
STATE vs. AUGUSTUS F. JONES.

## INDICTMENT FOR PASSING COUNTERFEIT MONEY.

The defendant in this case was probably twenty-eight years of age, but more the appearance of thirty-five. He had evidently once been fine-looking; in stature he was something over six feet, and his strongly-marked features and prominent forehead gave evidence of more than ordinary intellect. But you could clearly discover that he had become a prey to the monster Intemperance; the mark of the beast was stamped upon his countenance, which gave it a vivid and unnatural grace. He was placed in the box with others who were to be arraigned upon the indictments preferred against them. All the others had plead not guilty, (as is usual) and a day was set for their trial. The defendant was told to stand up, and the clerk read to him the indictment, which charged him with having, on the 10th day of August, passed to one Patrick O'neal a counterfeit bill, purporting to be issued by the 2d Municipality of the City of New Orleans for the sum of three dollars; and upon being asked the question, guilty or not guilty? he replied, "guilty, guilty!"—Then, turning to the court, he remarked that, as this was the last time he ever expected to appear in court, he would be glad if he could be allowed to make a few remarks. The judge told him to proceed.—

After a pause, in which he was evidently endeavoring to calm his feelings, he proceeded as follows:—

May it please the Court—In the remarks I shall make, I will not attempt to extenuate my crime or ask at your hands any sympathy in passing sentence upon me. I know that I have violated the laws of my country, and justly deserve punishment; nor would I recall the past, or dwell upon the bitter present, for my own sake. A wish to do good for others is my only motive.

I shall, with the indulgence of the court, give a brief narrative of my life, with a hope that those young men around me may take warning by it, and avoid the rock upon which I have split. I was born of respectable parents, in the State of New Jersey, and during my childhood, received every attention that fond parents could bestow on an only son.—It was early discovered that I had a fondness for books, and my father, although in limited circumstances, determined to give me a liberal education. I was sent to a high school in the neighborhood, and such was my progress that at twelve years of age, my preceptor declared me qualified for college, and I accordingly entered one of the oldest universities of the country. Here I so distinguished myself that, at sixteen, I graduated with the second honors of the institution, and returned home flushed with the brilliant prospect of success that lay before me. I soon after commenced the study of law, and when only in my twentieth year I obtained license to practice.

Acting upon the advice of friends, I determined to try my fortunes in the west. I accordingly arranged my affairs for departure early in the fall of 1833. I will not detain you with an account of my separation from those I held most dear—suffice it to say, that I received the blessings of my parents, and in return, promised faithfully and honestly to avoid all bad company, as well as their vices. Had I kept my promise, I should have been saved this shame, and been free from the load of guilt that hangs around me continually, like the fiendish vulture, threatening to drag me to justice, for crimes as yet unrevealed. But, to return, I left my early home, where all had been sunshine and where my pathway had been strewn with flowers, to try my fortune among strangers, and to try my strength in buffeting the storm and tempest of the world. With a light heart I looked forward to the future; and taking the usual route I soon reached Wheeling, where I took passage on a boat for Louisville. On the boat a game of cards was proposed for amusement, and although I had promised faithfully to avoid such things, still, I argued to myself, there was no harm in playing a game for amusement.

Accordingly, I joined the party, and we kept up the amusement most of the way down. After we left Cincinnati, it was proposed to bet a bit a game, merely, as it was said, to make it interesting. My first impression was to leave the table, but I was told that it was only a bit—that I could not lose more than one or two dollars. This argument prevailed, for I lacked moral courage to do what was right. I feared my companions would say that I was stingy of a little money. Influenced by these feelings, I played, and as the fates would have it, I won. Before we reached Louisville, we had twice doubled the stake, and I found my luck enabled me to pay my passage out of my winnings. It was the first time that I had ever bet money, and my success ruined me. Again I played, and was again successful; and, in short, I continued to play for amusement, until I had acquired a thirst for gaming. I settled in a thriving village in Tennessee, and commenced the practice of my profession under flattering auspices, and my first appearance in a criminal court was highly complimented, and I soon became known throughout the circuit. Things went on thus for more than a year, and I believed myself fairly on the road to fame and fortune. I occasionally played cards; but I consoled myself with the idea that I only played with gentlemen for amusement.

One night I accompanied some young men to a gaming shop, and, for the first time in my life, I saw a Faro Bank. My companions commenced betting, and I was induced to join them, although I did not understand the game. Again I played with success; and when we left the house, was more than two hundred dollars winner. None of my companions had been fortunate, and it was insisted that I was the lucky man and that I must treat. We accordingly repaired to my room, where I ordered wine, and before we broke up we were all deeply intoxicated. With me it was the first time, and the next day I resolved never to play cards again. I adhered to the determination for nearly three months, when I again yielded to the entreaties of my dissipated associates.

I now played with varied success, and in all cases found an excuse for resorting to the wine bottle. If I lost, I drank to drown sorrow; if I won I treated my good fortune. Thus I progressed upon my downward course, until drinking and gambling became my chief employments.

All my friends who were worth preserving abandoned me, until my only associates were drunkards and gamblers, when almost reduced to want, (for I had left off business) I received a letter informing me of the death of my father—that father who watched over my early years—who loved me so tenderly. And did I act as an affectionate child? No. Vice had destroyed the human feelings of my heart, and left only the animal passions and appetites, as the letter contained a check for \$500, a part of my father's hard earnings I drowned

my grief that night in a Bacchanalian revel and in a few days I was again penniless.—I will not dwell upon the every day scenes of my life, which were such as may at all times be witnessed at any of the two hundred dram shops of your city, where wretched men squander the little pittance that justly belongs to their suffering wives and children.

But, to pass on. For nearly three years I have been a drunken, wandering outcast. Six months ago I received a letter from my dear mother, enclosing \$100, and informing me that she was fast sinking with disease, and entreating me with all a mother's feeling, to come home and see her before she died. For a time I felt the appeal, and resolved to comply with her request; and accordingly took passage on a steamboat for that purpose. For two days I refrained from liquor; but my thirst became insupportable,—at length my appetite overpowered my better feelings, and I approached the bar and demanded the liquid fire. I was intoxicated when I madly sought the gaming table; and before the boat reached Louisville, I was stripped of every cent. Thus all hopes of seeing my dying mother cut off, I remained at Louisville several weeks; in which time I learned that my mother had died, and that her last breath was spent in prayer for her wretched child.

From Louisville I shipped on board the steamer Brazil, as a deck hand, and came to this place where I was discharged for drunkenness. Let every young man reflect upon this picture. I, who had moved in the first circles of society—had been the guest of distinguished public men, and a favorite among the literati of the country—was now turned off as unfit for a deck hand on a steamboat! yet intemperance had done this much.

I loitered about this city for several weeks and was sometimes engaged in posting up books of some dram shops, for which I was paid in the liquid fire, kept for the accommodation of customers. One evening I fell in company with a man who lately had been lodged in jail for passing counterfeit money. We played cards and I won from him the three dollar bill in question. The next day I learned it was a counterfeit, and did not offer to pass it for some days. I had no other money—I could meet no one who would ask me to drink. My appetite was like a raging fire within me. I could not endure it. I sought a dram shop—offered the bill—it was accepted; and when found, a few hours after, by the officers of justice, I was beasted drunk.

The evidence of guilt was conclusive; and before my brain was clear of the intoxicating fumes I was lodged in jail to await my trial. I am now done. I have not detained the Court with any hope or wish that clemency would be extended to my case: But as a warning to other young men—that those who hear me may, when asked to play a social game of cards, or drink a social glass, to think of my fate and refrain. They may feel themselves secure—they may believe they can stop when they please; but let them remember that I argued thus until I was lost. [Here the defendant sunk down and appeared to be very much affected; and for a few moments silence reigned throughout the Court House.]

At length the Judge, who is as much distinguished for the qualities of his heart as he is for learning as a Judge, proceeded in a brief but appropriate manner to pass sentence upon the defendant, putting his punishment in the Penitentiary down to the shortest time allowed by law.

## ANECDOTE OF LUTHER.

The following incident is related in M. D'Aubigne's History of the Reformation. It occurred while Luther was on his journey from Wartburg, the scene of his solitary captivity, to resume the dangerous duties of a public life at Wittenberg.

Luther rode slowly on in the direction of Wittenberg. It was Shrove Tuesday, and the second day of his journey. Towards evening a terrific storm came on, and the roads were flooded. Two young Swiss, who were travelling the same way, were hastening for shelter to the city of Jena. They had studied at Bale, and were attracted to Wittenberg by the renown of its university. Journeying on foot, tired, and wet through, John Kessler of St. Gall and his comrade quickened their steps. The town was in all the bustle and buffoonery of the carnival—dances, masquerades, and tumultuous feasting engrossed the thoughts of the inhabitants, and the two travellers, on arriving, could find no room in any of the inns. After a while they were directed to the Black Bear, outside the city gate. Harassed and depressed, they repaired thither. The landlord received them kindly. Ashamed of their appearance, they sat down near the open door of the public room, unwilling to go farther. Seated at one of the tables was a solitary knight, his head covered with a red cap, and wearing skirl clothes, over which hung down the skirts of his doublet. His right hand rested on the pommel of his sword: his left grasped the hilt; a book lay open before him, and he seemed to be reading attentively. At the noise made by their entrance, the stranger raised his head, and saluted them courteously, inviting them to approach, and take a seat with him at the table; then offering them a glass of beer, he said, alluding to their accent, "You are Swiss, I perceive; but from which of the cantons?" "From St. Gall." "If you are going to Wittenberg, you will there meet one of your countrymen, Dr. Schurff." Encouraged by so much affability, they inquired, "Could you kindly inform us where Martin Luther now is?" "I know for cer-

tain," answered the knight, "that Luther is not at Wittenberg, but probably he will be there shortly. Philip Melancthon is there. If you'll be advised by me, apply yourselves to the Greek and Hebrew, that you may understand the Holy Scriptures." "If our lives are spared," observed one of the Swiss, "we will not return without seeing and hearing Dr. Luther; it is for that purpose we have made the journey. We hear he wants to abolish the clergy and the mass, and as our parents always intended to bring us up for the church, we should like to know on what grounds he is acting." The knight was silent for a moment, and then inquired, "Where have you been studying hitherto?" "At Bale." "Is Erasmus still there? what is he doing?" They answered his questions, and a pause ensued. The two Swiss knew not what to make of their new acquaintance. "How strange," thought they, "that the conversation of a knight should be all about Schurff, Melancthon, and Erasmus, and the advantage of knowing Greek and Hebrew." "Tell me, my friends," said the stranger suddenly breaking silence, "what is said of Luther in Switzerland?" "Sir," replied Kessler, "opinions concerning him greatly divided, as is the case every where. Some extol him, and others pronounce him an abominable heretic." "Ay, ay, the priests, no doubt," remarked the stranger.

The knight's cordiality had put the students completely at their ease. Their curiosity was excited to know what book he had been reading when they came in. The knight had closed the volume. Kessler's comrade ventured to take it up; what was his surprise at finding it to be the Hebrew Psalter! Laying it down, he said, as if to divert attention from this freedom, "Gladly would I give my little finger to understand that language." "You will surely have your wish," was the stranger's reply, "if you will take the pains to acquire it."

A few minutes after, the landlord's voice was heard calling Kessler. The poor Swiss began to fear something was amiss; but the host whispered "I hear you want to see Luther; well, that is he who is seated beside you." Kessler's first thought was that he was jesting. "You surely would not deceive me," said he. "It is he himself," answered the landlord, "but don't let him see that you know him." "Kessler made no answer, but returned to their room, and resumed his seat, eager to communicate the information to his companion. To do this was not easy; at last he leaned forward, as if looking towards the door, and stooping close to his friend's ear, whispered, "the landlord says it is Luther himself." "Perhaps," returned his companion, "he said Huten?" "Probably so," said Kessler, "I may have mistaken one name for the other, for they resemble each other in sound."

At that moment the trampling of horsefeet was heard outside, two travelling merchants, asking a night's lodging, entered the room, laid aside their spears, and threw off their cloaks; and one of them deposited near him, on the table, an unbound book, which attracted the knight's notice. What book may that be?" asked he. "It is a Commentary on the Gospels and Epistles, by Doctor Luther," was the traveller's answer; "it has only just appeared." "I shall get it shortly," remarked the knight," remarked the knight. Conversation was interrupted by the landlord's announcing that supper was ready. The two students, not wishing to incur the expense of a meal in company with the Knight Ulrich Huten and two thriving merchants, took the landlord aside, and asked him to serve them with something apart. "Come along, my friends," said the innkeeper of the Black Bear, "sit ye down beside this gentleman; I will let you off easy." "Come, come," said the knight, "I'll pay the score."

During supper, the mysterious stranger made many striking and instructive remarks. Both merchants and students listened in silence, more attentive to his words than to the dishes before them. In the course of conversation, one of the merchants exclaimed, "Luther must be either an angel from heaven, or a devil from hell!" and he followed up his exclamation by the remarks, "I would give ten florins for an opportunity of meeting him and confessing to him."

Supper being over, the merchants rose from their seats; the two Swiss remained in company with the knight, who, taking up a large glass of beer, and raising it to his lips, said gravely, after the custom of the country, "Swiss, one glass more, for thanks." And as Kessler was about to take the glass, the stranger, replacing it, handed him one filled with wine: "You are not used to beer," said he.

This said, he rose from his seat, threw over his shoulder a military cloak, and extending his hand to the students, said, "When you reach Wittenberg, salute Dr. Jerome Schurff from me." "With pleasure," replied they, "but whose name shall we give?" "Do you tell him only that he who is coming sends him greeting." With these words he departed, leaving them delighted with his condescension and kindness.

Luther—for he it was—continued his journey. It will be remembered that he had been placed under ban of the empire; whoever met him might therefore seize his person. But in that critical moment, engaged as he was in an enterprise replete with dangers, he was calm and serene, and conversed cheerfully with those whom he met with on his way.

Christ is the sinner's only refuge.

## EXTRACTS FROM OLD WRITERS.

Selected for the Boston Recorder.

## GOD FAITHFUL TO HIS PROMISE.

When God promised Abraham a son that should be the great blessing of the world, perhaps he expected it should be his immediate son, but it proved to be one at the distance of forty two generations, and about 2,000 years. Yet delays of promised mercies, though they exercise our patience, do not weaken God's promise; and God's time for performing his promise is when it labors under the greatest improbabilities.

## TRUSTING GOD WITH OUR GOOD NAME.

Those who take care to keep a good conscience, may cheerfully trust God with the keeping of their good names, and have reason to hope that he will clear up not only their integrity, but their honor, as the sun at noon day.

## HOW TO HAVE DIVINE DIRECTION.

Those who would have direction from God, must think on things themselves, and consult with themselves. It is the thoughtful, not the unthinking, whom God will guide. When we are most quiet and composed, we are in the best frame to receive the notices of the divine will. The spirit moves on the calm waters.

## HOW TO TREAT THOSE UNDER SUSPICION OF HAVING OFFENDED.

It becomes us, in many cases, to be gentle towards those that come under suspicion of having offended, to hope the best concerning them.—Those who are found faulty were perhaps overtaken in the fault, and are therefore to be restored in the spirit of meekness. Even the necessary censures of those who have offended ought to be managed without noise. The words of the wise are heard in quiet.

## BEING COMFORTED.

Blessed be God, there is no occasion of grief in this world, no, not that which is supplied by sin itself, that will justify us in refusing to be comforted.

## WHO HAVE OPPOSED CHRISTIANITY.

Few have opposed Christianity, but such as have first divested themselves of humanity.

## REMOVES IN LIFE.

In all our removes it is good to see our way plain, and God going before us: we should not move either one way or the other without order.

## TRUE PENITENTS.

True penitents have other thoughts of God and Christ and sin and holiness and this world and the other than once they had, and stand otherwise affected toward them. The change of the mind produces a change in the way. Those who are truly sorry for what they have done amiss, will be careful to do so no more. This repentance is a necessary duty, in obedience to the command of God, and a necessary preparation and qualification for the comforts of the gospel of Christ. If the heart of man had continued upright, unstained, divine consolations might have been received without this painful operation preceding; but, being sinful, it must be first purged before it can be laid at ease, must labor before it can rest. The sore must be searched, or it cannot be cured. I wound, and I heal.—Those are not worthy the name of penitents, nor their privileges, who say they are sorry for their sins, and yet persist in them. The purest souls are most sensible of their own remaining impurity, and seek most earnestly for spiritual washing. The best and holiest men have need of Christ, and the better they are, the more they see of that need.

## OBSERVANCE OF ORDINANCES, &amp;c.

They who are of greatest attainments in gifts and graces, should yet, in their place, hear their testimony to instituted ordinances, by a humble and diligent attendance on them, that they may give a good example to others.

## DREADFUL ACCIDENT ON THE WESTERN RAILROAD.

—We learn by a slip from the office of the Springfield Republican, dated last evening, that the eastern and western passenger trains of the Western Railroad, both going at great speed, met yesterday afternoon, in a curve, about four miles west of Westfield, and the effects were shocking and disastrous. Westfield depot is the place for meeting and passing, but as the train from the west was behind its time, the other train went on, the conductor hoping to arrive at the next turnout before meeting the other train. The baggage cars of each train were behind, of course bringing the passenger cars directly behind the locomotives and tenders. The two locomotives and two or three passenger cars of each train were smashed to a complete wreck. The passengers were jammed and tumbled together in the ruins in dreadful confusion. We are informed that eighteen or twenty have limbs broken—and as many more severely bruised and lacerated in various ways. Mr. Warren, the conductor of the train from the west, is shockingly mutilated, but his life is not yet despaired of. The engineer of that train escaped without much injury. Mr. Moore, the conductor of the Springfield train, narrowly escaped by jumping off. Mr. Taylor, the engineer of that train, is badly wounded.—A young lady, niece of Maj. Whistler, is said to be dangerously hurt. Col. Harve Chapin is much bruised, but not dangerously, as is now hoped.—The Rev. S. Elliot, an Episcopal clergyman from South Carolina, and family, who left Springfield at noon, were brought back in a sad condition. The ladies were not seriously hurt, but his two sons were wounded—one scratched and bruised, and the other had his leg broken above the knee. These are all the particular cases of which we learn.—*Mer. Jour.*

The Rev. E. Carter Hutchinson has been transferred from the Diocese of Virginia to the jurisdiction of the Right Rev. Dr. Kemper, Missionary Bishop of Missouri, &c.—Mr. Hutchinson was unanimously appointed on the 19th of July, by the Trustees of Kemper College, near St. Louis, President of that important institution, and will start, in the course of a few days, for the scene of his future labors.



## PRAYER.

Prayer is an all-efficient panoply, a treasure undiminished, a mine which never is exhausted, a sky unobscured by clouds, a haven unruined by the storm; it is the root, the fountain, and the mother of a thousand, ten thousand blessings. I speak not of the prayer which is cold and feeble, and devoid of energy; I speak of that which is the child of a contrite spirit, the offspring of a soul converted, lost in a blaze of unutterable inspiration, and winged like lightning for the skies. When a Christian stretches forth his hands to pray, and invokes his God, in that moment he leaves behind him all terrestrial pursuits, and traverses on the wings of intellect the realms of light; he contemplates celestial objects only, and knows not of the present state of things during the period of his prayer, provided that prayer be breathed with fervency. Could we but pray with fervency, could we but pray with a soul resuscitated, a mind awakened, an understanding quickened, then were Satan to appear, he would instantly fly; were the gates of hell to yawn upon us, they would close again. Prayer is an haven to the shipwrecked mariner, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a security to the rich, a healer of diseases, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities.—*St. Chrysostom.*

## A NOBLE EXAMPLE OF EARLY TIMES.

About the year 1776, a circumstance occurred, which deserves to be written on adamant. In the wars of New England with the Aborigines, the Mohegan tribe of Indians early became friends of the English. Their favourite ground was on the banks of the river (now the Thames,) between New London and Norwich. A small remnant of the Mohegans still exist, and they are sacredly protected in the possession and enjoyment of their favourite domain on the banks of the Thames. The government of this tribe had become hereditary in the family of the celebrated chief Uncas. During the time of my father's mercantile prosperity, he had employed several Indians of this tribe in hunting animals, whose skins were valuable for their fur. Among these hunters was one named Zachary, of the royal race, an excellent hunter, but as drunken and worthless an Indian as ever lived. When he had somewhat passed the age of fifty, several members of the royal family who stood between Zachary and the throne of his tribe, died, and he found himself with only one life between him and the empire. In this moment his better genius resumed its sway, and he reflected seriously.—"How can such a drunken wretch as I am aspire to be chief of this honorable race? What will my people say? and how will the shades of my noble ancestors look down indignant upon such a base successor? Can I succeed to the great Uncas? I will drink no more!" He solemnly resolved never again to taste any drink but water, and he kept his resolution.

I had heard this story, and did not entirely believe it; for young as I was, I already partook in the prevailing contempt for Indians.—In the beginning of May, the annual election of the principal officers of the (then) colony was held at Hartford, the capital. My father attended officially, and it was customary for the chief of the Mohegans also to attend. Zachary had succeeded to the rule of his tribe.—My father's house was situated about midway on the road between Mohegan and Hartford, and the old chief was in the habit of coming a few days before the election, and dining with his brother governor. One day the mischievous thought struck me, to try the sincerity of the old man's temperance. The family were seated at dinner, and there was excellent home-brewed beer on the table.—I addressed the old chief—"Zachary, this beer is excellent; will you taste it?" The old man dropped his knife and fork—leaned forward with a stern intensity of expression; his black eye sparkling with indignation was fixed on me. "John," said he, "you do not know what you are doing. You are serving the devil, boy! Do you not know that I am an Indian? I tell you that I am, and that, if I should but taste your beer, I could not stop until I got to rum, and become again the drunken, contemptible wretch, your father remembers me to have been. John, while you live, never again tempt any man to break a good resolution." Socrates never uttered a more valuable precept. Demosthenes could not have given it in more solemn tones of eloquence. I was thunderstruck. My parents were deeply affected; they looked at each other, at me, and at the venerable old Indian, with deep feeling of awe and respect. They afterwards frequently reminded me of the scene, and charged me never to forget it.—Zachary lived to pass the age of eighty, and sacredly kept his resolution. He lies buried in the royal burial place of his tribe, near the beautiful falls of the Yantic, the western branch of the Thames, in Norwich, on land now owned by my friend, Calvin Goddard, Esq. I visited the grave of the old chief lately, and repeated to myself his inestimable lesson.

[Col. Trumbull's Autobiography.]

## THE CROSS OF CHRIST.

Here then is your place of safety. There is not a creature in the universe safer than the humble believing penitent sinner, at the foot of the cross. Satan would tremble, and blench, and lose all his strength, were he to attempt to draw near to the spot where he met with so shameful a defeat. An accusing conscience is silenced when the prostrate sinner looks up, and rejoicing, says, "It is Christ that died."—Although outward calamities, in every form, may befall him, they are no longer parts of the curse of the law; they are converted into blessings, and work together for his good. God is reconciled to him, rejoices over him, and will bless him for ever. A sinner, lying at the foot of the Cross, looking up to a bleeding Saviour, shedding the tears of repentance, is the most interesting, the most pleasing sight which God beholds in our world. Come then to the Cross; come all of you, burdened as you may be with guilt and unworthiness, for there is room for you all! And it is only there that you can be lightened of your burden, and obtain the peace of God that passeth all understanding. Visit the Cross every day, by directing your faith and love to a crucified Saviour: and this will

exultate your hearts, refine your sentiments, and raise your thoughts above sublimity things. Come to the Cross under all the vicissitudes and trials of life, and this will calm your spirits, dissipate your fears, and animate your hopes. And let it be your purpose, by the grace of God, to die at the Cross, to utter your last words commencing the Cross, to employ your last thoughts on earth about the Cross, to enter eternity sprinkled with the blood of the Cross, and to stand at the tribunal of your Judge, trusting not to your own merit, for admission into heaven, but to the merit of the blood which was shed upon the cross.—*From Sermons by the Rev. J. Anderson.*

## COMMUNICATIONS.

"All things are lawful unto me, but all things are not expedient."—1 Cor. 6: 12.

The constraints of love and jealousy of fear sweetly unite in the believing heart. Where the faith of Jesus prevails, love constrains. It holds and keeps us in our station and duty, as soldiers are kept under a banner or ensign displayed. What cheerfulness and activity of soul do we experience, when we can say with the church in the canticles (ii. 41.) "Jesus' banner over me was love!" Then how sweetly do we judge and determine our conduct by the law of Christ, which is Love! This excites a godly fear lest we should allow ourselves a latitude in things in themselves indifferent, to the wounding and hurt of our souls or of our fellow-soldiers.—Though all things of an indifferent nature, which are innocent in themselves, are lawful to us; yet the cause and interest of our dear Saviour, and the good and edifying of his beloved members, should be ever near our hearts, and make us consider the expediency of them. How narrow is the path of duty! yet it is pleasant to the faithful soul. For Jesus hath strewn it with the fragrant fruits of peace, love, and comforts. Peace from God, and with our brethren; love to God and one another. While we walk accordingly to this rule, we bring glory to God who hath called us by Jesus Christ to glory, and will also assuredly glorify us together with himself.—What circumspection becomes disciples in their daily walk, that they give none offence, neither to the Jew nor to the Gentile, nor to the church of God! The eyes not only of God, angels, and devils, are upon us, but the eyes of men also, our brethren, and our opposers. Did the Rechabites wholly abstain from wine, because Jonadab commanded "Ye shall drink no wine?" Did the Lord honour their obedience in this indifferent thing with his approbation? Jer. xxv. How much more will Jesus honour his disciples, who, with an eye to his glory, and his members' good, abstain from things that are not expedient! Thou free man of the Lord, with a holy resolution assert thy dignity: I will not be brought under the power of anything contrary to the will of Jesus.

Happy is he who seeketh not to please himself, but to profit others. How then can those answer to the Lord Christ, to their souls to their brethren, who can indulge themselves at card tables, playhouses, &c. and say "These are indifferent things; I see no harm in them!" Is this "following after the things which make for peace, and wherewith one may edify another?" Rom. xiv: 10. "Happy is he that condemneth not himself in that which he alloweth." v 22nd.

J. B.

For the Western Episcopal Observer.  
I. PETER, V. 7.

"Casting all your care upon him; for he careth for you." We are now called to confess Jesus in a day of midwint; the fury and rage of persecution is restrained; bonds and imprisonments do not await us; yet we must not think to be exempted from trials and difficulties of various kinds. The adversary is not dead; nature's lusts and corruptions are alive, and daily fight against us. The love of Jesus is ever accompanied with the world's hatred. Disciples of Jesus are not mere stoics; they feel the exercises of these things more or less. Sometimes it may be their lot, like the disciples to be in the midst of a sea of troubles; tossed with the wave of difficulties, the wind of providence seems contrary to them; and to the eye of nature and sense, Jesus seems asleep to their sorrows; as though he intermits his kind love to them, and tender care over them. Here is the trial of faith; but this grace never consults nature, and appearances; it looks through all, to the everlasting love and almighty power of Jesus, knowing he can save from the uttermost depth of distress, to the uttermost height of comfort.

So triumphs the church under all her tribulations: "I will look unto the Lord: I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall I shall rise; when I sit in darkness the Lord shall be a light unto me." Micah, vii. 7, 8. Sweet confession of faith under discouraging views. But while the Lord cares for us, what can harm us? and while we cast our every care on him we obey his will, honor his word, and gather from that heavenly plant the blessed fruit of heart-ease. How composed did the three children of faith stand before the wrathful monarch! How easy their minds under the dreadful threatening of a fiery furnace! How calm their reply: "O king, we are not careful to answer thee in this matter!" the Lord careth for us; we cast all our care upon him. Ever judge of Jesus care for sinners, by his love to them. Ever remember while we were enemies, his blood atoned for our sins. Can we believe his love to us, and doubt of his care for us? O how unreasonable is unbelief! But if we had no corruptions to conflict with, no troubles to exercise us, no burdens to bow us down, no cares to beset us, no fears to attend us, a great part of God's world would be useless. As we are not to expect total freedom from these things, the exhortations of the word are suited to our state, and direct to a living friend whom we are to believe and honor, by obeying his kind invitations: under every dispensation or distress Jesus saith, "Come unto me." Matt. xi. 28.

J. B.

For the Western Episcopal Observer.

## BIBLE CLASS QUESTIONS.

LESSON 5th.—Events preceding the Mission of Moses.

What objection did Moses urge against being

sent on this mission?

What was the import of the promise, and how do you understand the sign promised? Exod. 3, 11.

What difficulty next presented itself to his mind? What is the meaning of "I am," &c?

By what name and title does God next declare himself? Of what was it designed to remind them? How does He now reveal himself to us in the Gospel?

Did God's foreknowledge of Pharaoh's conduct destroy his free agency and accountability? Exod. 3, 19, 20.

What objection do Infidels ground on ver. 21, 22? How do you answer it? What difficulty does Moses next start, and how was he authorized to meet it? 4, 1-7.

What objection did he then raise, and how did the Lord answer it?

Did Moses then submit? What was then promised?

How do you account for the forwardness of Moses in the first instance, (see chap. 2, 11-14) and his backwardness now? What is there to approve or condemn in both instances, and what does it teach?

Did Moses go without leave from Jethro, and what lesson do you here learn?

What do you understand by the Lord's hardening Pharaoh's heart? 21.

What trial befel Moses by the way? On what count? What lesson is taught?

Is there any reason to think that Moses sent his wife back after this event?

What reception did Moses and Aaron meet with from the Israelites?

In what respect is Moses thus far, a type of Christ?

In what respects does he represent Christianity?

## ANECDOTE.

THE BIBLE AN ANECDOTE FOR ROMANISTS.—"Papa!" said a sweet little girl just passed five years old, "what bell is that, is it our bell?" "No, my dear, it is the Roman Catholic bell." "Roman Catholics," said she, "what are they?" "Why, they are so and so, and they say prayers to the Virgin Mary and St. Peter." This last statement was made to see how it would strike her little mind. With an expression of inquiry and astonishment, "Do they?" she said. "Yes, and you do not read one word about that in the Bible." With a look and an emphasis, which will not soon be forgotten, after a solemn pause, she replied, "Thou shalt worship the Lord thy God, and Him only shalt thou serve?" and I thought within myself, would parents preserve the minds of their children from the enormous and strange doctrines of Romanism? let them begin early to teach them the Holy Scriptures.

## The Episcopal Observer.

THE PULPIT, THE PEN, AND THE PRESS.

CINCINNATI AND LOUISVILLE:

SATURDAY, NOVEMBER 6, 1841.

## PASTORAL LETTER.

The excellent Pastoral letter of the House of Bishops reached us too late to allow us to make use of the whole of it this week. We shall resume it in our next. In the mean time, we commend the following portion of it to the prayerful and thoughtful attention of our readers:

BROTHERS AND FRIENDS, BELOVED IN THE LORD:

It again becomes the duty of your Bishops, being assembled with your Clerical and Lay Deputies in General Convention, and at their request, to address to you a Pastoral Letter on the State of our churches.

Since the last meeting of this Convention, it has pleased the Lord, in his merciful goodness, to continue them generally in a state of prosperity and increase. But with deep feelings of sorrow we find another vacant seat in our House. We have to lament the decease of our much-respected brother, the Right Rev. Nathaniel Bowen, D. D., who, in the midst of his useful labors, departed this life on the 25th of August, 1839.

Still, in the midst of judgment, the Lord remembers mercy. We are happy in being able to report, that, through his goodness, no less than six others have been added to our number. The Right Rev. Leonidas Polk, D. D., was consecrated to the Episcopal office in 1838, as Missionary Bishop of the South West, having for his jurisdiction, Arkansas, and some part of the Indian Territory, with the provisional supervision of the Diocese of Alabama and Louisiana. And at the request of our Foreign Missionary Committee, he has extended his visitations to the Republic of Texas, of which we have been favored with interesting information.

The Right Rev. William H. Delancey, D. D., was consecrated Bishop of Western New York, on the 9th of May, 1839; under whose administration that new Diocese is highly prosperous.

The Right Rev. Christopher E. Gadsden, D. D., the successor of our much lamented brother, Bishop Bowen, was ordained to the Episcopate of South Carolina, on the 21st of June, 1840.

The Right Rev. Wm. R. Whittingham, D. D., was consecrated Bishop of the Diocese of Maryland, September 17th, 1840.

The Right Rev. Stephen Elliott, Jun., D. D., was, on the 28th of February last, ordained Bishop of Georgia.

And during the session of this Convention, the Rev. Alfred Lee, D. D. has been ordained Bishop of Delaware.

You will, we doubt not, rejoice with us, and bless God for these additions to our apostolic ministry; and that they have been made with unanimity, and to the great satisfaction of the churches over which they are appointed to preside; and for the lively hope which we already have, that the work of God will prosper in their hands. Our brethren now, in all parts of the United States, have the benefit of Episcopal supervision.

We would again "write unto you of the common salvation" which is in Jesus Christ, "and exhort you, that you should earnestly

contend for the faith which was once," by inspiration of the Holy Ghost, "delivered unto the saints," and faithfully perform those things which are required in the word of God, that we may obtain eternal life.

The religion taught us in the holy scriptures may be included under two heads.—What we must believe, and what we must do. Under the former head is included a belief in all things respecting our religious hope, and final salvation, which are revealed to our understanding in God's holy word; such as the creation and fall of man; the character of the Saviour, and what he has done to redeem us from sin and eternal death; the merits and other doctrines of his cross; the institution and nature of his Church and its ministry; the number and efficacy of his sacraments; the persons of the Deity; the agency of the Divine Spirit, and the life and immortality brought to light in the gospel, which his ministers are sent to preach. These are among the principal things which we are to believe, and which are essential to that faith which is required of those who would have a sure hope of salvation in Jesus Christ.

But the great practical question for those who have this faith, the question, which, in different forms, was often put to Christ and his apostles, and which his ministers still should be willing and prepared to answer to all who ask it, and to all who have ears to hear, is, *What must we do to be saved?* This, in the same scriptures, we are clearly and so fully taught, "that whatsoever is not read therein, nor may be proved thereby, is not to be required of any men, but it should be believed as an article of faith, or be thought requisite or necessary to salvation."

Our church has taught in her catechism what are "the first principles of the doctrine of Christ," and in her articles and homilies, what is most necessary to the obtaining of a sure hope of salvation in Jesus Christ, and to the perfection of the Christian character.—"The more careful you, as Christ commands, 'search the scriptures,' the more will you see and have cause to admire the wisdom and piety of those holy men, who were instrumental in reforming the Church of England, and who compiled, on a true scriptural grounds, Articles of Faith, and a Book of common Prayer. Since this branch of the 'one Catholic and Apostolic Church,' to which we have the happiness to belong, became independent of the Church of England, in its ecclesiastical polity, our fathers of the American Episcopal Church, as we may now well call them, made some few alterations and improvements, that our worship and discipline may be better adapted to the state of this country, and the manners of the age; but, as you may easily see, they have carefully adhered to the sure word of God.

But though all Christians may agree that our religion is included under the two heads—What are we required to believe, and what to do, that we may be saved in Jesus Christ? On the comparative importance of these two parts, and what influence they have in our justification and acceptance with God, there is unhappily some diversity of opinion, to which we deem it expedient to ask your attention. Many Christians, indeed, seem to find some difficulty in reconciling or in clearly understanding what the scriptures teach of faith and of works. To remove any doubts or uncertainty of this kind most evidently be of high importance.

The principle or ground on which we are accepted of God, and may hope to be blessed in heaven as righteous in his sight, is what chiefly distinguishes Christian theology from all other religions. On the much controverted question, what influence our works have in our justification some have erroneously thought that the apostles even are not wholly agreed; as when one "concludes that a man is justified by faith, without the deeds of the law;" and another, "that by works a man is justified, and not by faith only." But not only are the apostles, on this momentous doctrine, agreed; but among Christians truly pious, the difference is probably less than is generally supposed.

The scriptures teach us that man is naturally in a fallen, sinful state, from which God, in his merciful goodness, sent his Son to redeem us. By the sacrifice of himself, he made expiation for our sins; by rising from the dead, he has raised our hopes to life immortal; and through faith in him, as "the way, the truth, and the life;" our advocate with the Father, and "the end of the law for righteousness to those who believe," we are authorized to look for pardon and acceptance.

This is indeed an "unspeakable gift;" it is a mercy and grace which passes man's understanding, and that Christians of honest hearts and sincere piety, should have views somewhat different respecting what is required of men, that they may obtain the salvation offered us in the gospel, is a matter of regret rather than of surprise. Respecting the counsels of God in the vast work of redemption, we know in part only, and can prophesy but in part. In that plan of Divine love which clothed "the Lord from Heaven" in human flesh, there are depths of wisdom and knowledge, which no genius of man can in this life wholly investigate, nor human reason fathom. God is graciously pleased to reveal to our understanding, what is necessary for to know during this present life; and with this should we be contented, and for it thankful; not indulging any presumptuous curiosity, nor pretending to be wise beyond what is written for our learning.

They who carefully read the Holy Scriptures, cannot be ignorant that salvation is of grace;—that it is not of works, lest any man should boast, and that we are justified through faith in the redemption that is in Jesus Christ. Nor is it less evident that we are required to work out our salvation—to save ourselves,—to make our calling and election sure. These, and other like passages, all appertain to the sure Word of God, and that is their true sense which reconciles them, and shows their agreement with each other, and with the whole of the sacred volume.

In searching the scriptures, our great desire should be to know what God has taught, uninfluenced by what we may prefer, and without any attempt to circumscribe "the power of God and the wisdom of God" within the narrow limits of our own understanding. If we search the scriptures for texts or for arguments to con-

firm what appears to us the most reasonable, or what we have already adopted as our opinions, we shall be less likely to come to the knowledge of "the counsel of God." Sincere and pious Christians, by regarding chiefly, what certainly merits very much regard, the gratuitous dispensations of God's mercy in Christ,—the hopeless, spiritual state of fallen man,—the predominance of his selfish, worldly, and carnal affections; and many passages of God's word, which speak of our works as unprofitable to God, and in his sight without merit, may naturally be led to make too little account of good living, and of what we must do to be saved. A simple belief in the merits of Christ may be so relied upon, as to "make void the law through faith." Others may incline to an opposite and less dangerous error.

By giving their chief attention to passages, of which there are also very many, that teach the necessity of obedience to God's word; that all will be judged and finally rewarded or punished according to their works done in this world, and that they who live in wilful violation of God's laws, shall not inherit his heavenly kingdom;—by considering further, what encouragement the scriptures give, and what blessings and reward they promise to those who "live soberly, righteously, and godly in this present world," they are no less naturally led to place undue reliance upon what they deem good works, and the merits of their obedience to the "holy commandment given unto them;" they are in danger of dishonoring the doctrines of grace,—of degrading the merits of Christ, as a perfect and complete Saviour. Too little may be allowed to faith, as the principle on which we are accepted of God.

St. Paul in his epistles, in those especially to the Romans and Galatians, shows the anti-Christian tendency of this latter error; shows that we cannot be accounted righteous for the merits of our obedience to the laws of God; but on the contrary that our transgression of his laws is what condemns us; it is what shows that we are sinners. By the law is the knowledge of sin: even "when we would do good, evil is present with us." It is from this curse of the law that Christ has redeemed us. This apostle shows that no works which we can do are so good and perfect, that they will merit acceptance with God and eternal life. But St. Paul no where teaches that we are justified by a dead or inactive faith: by a faith which does not bring forth the fruit of good living. He speaks of that lively faith which renews the heart, and produces obedience to what the gospel requires: and how is it that we, who are concluded under sin, may be accepted as righteous. He shows the error of those who expect salvation as the reward of what they do.—The most holy and faithful Christian has no foundation for hope to rest upon, but the merits of his crucified Saviour. From God, "all holy desires, good counsels, and just works do proceed." It is he who makes us in any thing which is good to differ from others; by his grace we are what we are.

The great and beneficent operations of nature are produced not by abrupt and extraordinary interpositions, but by the calm and regular movements of its appointed laws: thus any mode of instruction or scheme of moral improvement which violates or disregards the great evangelical laws of truth and duty revealed and fixed in the Bible, though sometimes attended with amazing temporary results, are always in their final issues, disastrous to the true and permanent well-being of man. Truth is the only basis on which any structure of enduring good can rest.

BISHOP CHASE.—The venerable Bishop of Illinois is again successfully presenting the claims of his College at the east. He thus urges upon the benevolence of Episcopalians of the east his wants in the good work in which he is engaged:

"His college is now commenced, two professors being engaged, and at work. The price of tuition and board (only \$50 per annum) being so moderate, all the rooms and dormitories in the school-house and college hall will be occupied this winter, so that the time to erect the college proper has now arrived: but to commence it he dare not, till endowed with more funds. He must stop improvements, and receive no more scholars, or plunge himself in debt—an evil which hitherto he has, happily for himself and the church, carefully avoided.

"Will not a generous public assist him in this his last effort to complete an institution which promises so much good, where means of religion and learning are so much wanted? The tide of emigration is setting fast into the State of Illinois; many are flying thither to find their families a home; and shall they go thither with no means of perpetuating the religion of their forefathers? Let those who remain here in wealth and comfort cast but a gracious eye on those who leave forever the Atlantic shores, and the institutions for which their ancestors bled and labored; let the elder who remain at home, and whose is all that our fathers won, but give the younger a parting blessing, as they go, they know not whither, to people our rising country at the West, and the favor will never be forgotten. The names of the donors to Jubilee College will be embalmed in the *fraternal* records, of all western posterity. As a bond of union, then, between the east and the west forever, may God put it into the hearts of many to give liberally to the erection of the main building of Jubilee College!"

## INTRODUCTORY LECTURE OF JOHN P. FOOTE, ESQ.

On Monday evening, the introductory Lecture before the Society for the promotion of Useful Knowledge, was delivered by Mr. Foote, at the Cincinnati College Hall. We had not the pleasure of hearing it, but are gratified to learn from various sources, that it was in the highest degree creditable to the relation which Mr. Foote holds to this important Association. Our well-judging neighbor of the Chronicle thus speaks of it:

The introductory of Mr. Foote was most excellent, in both spirit and substance. So much pleased were we with it, that we felt a strong wish that the whole town could have heard it, at least all who had any taste for good sense and sound principles. We can give no abstracts at present, but must be content with stating, that the object of the lecture was first to state the principal characteristic of the American people, the necessity which that trait induced of cultivating both heart and mind, that the mode of culture must be in reference to the spiritual, not the sensual standard. The object of this course of lectures was in accordance with these principles, an analysis of the proposed course, and an exhortation to universal charity. The doctrines of materialism, so prevalent in many new schemes of philosophy, met with little favor. The whole lecture was marked with that experimental knowledge which flows from close observation on the

ways of men, and the grand truths which lie at the foundation of human improvement. We augur from the introductory, and the large and very intelligent audience, a course worthy of being heard, and auditors worthy of hearing them.

KENYON COLLEGE.—We are gratified to learn from a Student of Kenyon College, that the Winter Term was opened under the most gratifying auspices. The large increase of Students augurs well for the future.

We hope soon to be able to present our readers something more in detail as to the state and prospects of the institution.

MEDICAL SCHOOL OF LOUISVILLE.—The success of this institution has been in the highest degree gratifying to those interested in its establishment and growth. The class of last year consisted of 242, and we understand that of the present session is already very large.

Without invidious reference to other Medical Schools, we may say with truth that that of Louisville combines very rare advantages in the distinguished ability and worth of its Professors, and in its appliances for a full course of Lectures. It ranks now undeniably among the very first Medical Schools of this country. The class of this year when filled, will, we presume exceed that of any former session.

## A VALUABLE BOOK OF REFERENCE.

"DELINEATION OF ROMAN CATHOLICISM, drawn from the authentic and acknowledged standards of the Church of Rome: namely, Her creeds, catechisms, decisions of councils, papal bulls, Roman Catholic writers, the records of history, &c. In which the peculiar doctrines, morals, government, and ranges of the church of Rome are stated, treated at large, and confuted. By REV. CHARLES ELLIOTT, D. D."

The above is the comprehensive title to a work just published in New York, and to be had at the Methodist Book Room in this city; and though we have not had opportunity to give the book as thorough an examination as we could wish, it is but justice to its indefatigable author to inform the public that, from the general arrangement of facts and authorities, and the great variety and quantity of information of the most absorbing character, it possesses, it cannot fail to be a most valuable and important acquisition to our ecclesiastical literature. For the present, we shall content ourselves with saying that to those who are desirous of knowing the contents of the hundreds of volumes comprising the Roman Catholic Rule of faith; or who may be interested in a clear and concise account of the contradictions that have occurred among the authorities, and of the wild fantasies that have ever disgraced the self-styled infallible Church, we would strongly recommend "The Delineation of Roman Catholicism." N.

To the Editors of the Western Episcopal Observer.

DEAR SIRS.—As it may be gratifying to yourselves as well as to some of your readers to learn any thing respecting the progress of our church in neighboring Dioceses, I take the liberty of sending you the following item of information.

On Monday last, the 25th inst. a meeting of several of the inhabitants of New Harmony, Ia. favorable to the establishment of regular religious services in that town, was held at the house of Judge Twigg. After the appointment of a chairman and secretary, the following resolutions were unanimously adopted.

Resolved, That we now organize a Protestant Episcopal Church, to be known by the name and designation of St. Stephen's Church, New Harmony. Resolved, That we do hereby acknowledge and conform to the Doctrines, Discipline and Worship of the Protestant Episcopal Church in the United States, and the Constitution and Canons of the Diocese of Indiana.

The meeting then, on motion, proceeded to the election of Parish officers, which resulted in the choice of the following gentlemen: Hon. W. A. Twigg and Dr. J. S. Mann, Wardens; and Thomas Brown Esq., James Elliott, and J. B. Johnson, Vestrymen. Immediately after the adjournment of the meeting the vestry invited the Rev. B. Halsted, the Missionary recently appointed to that place to become the Minister of the Parish, which was accepted.

An effort will immediately be made for the erection of a suitable place of worship; and notwithstanding the times are very unpropitious, such an interest manifested by many, it is believed that the object will be accomplished. There is now good reason to hope and believe that this important town so long destitute, and so long an object of special anxiety to our excellent Missionary Bishop, will henceforth enjoy the stated ministrations of Religion according to the venerable forms and usages of our Apostolic Church.

The character which this place has long sustained is so well known that I need say nothing respecting it. The state of Religion has long been deplored by many who are now willing to improve, as far as they can, the present favorable indications of a change. The population of the town is about 700. Several efforts have been made by other denominations to establish another Church here, but without success. Even now a considerable degree of hostility is manifested by some. This however does us no harm. The influence of the Gospel which is "Mighty through God" will ultimately prevail.—May it here "have free course and be glorified." H.

THE REV. JAMES J. O'KILL has accepted a call from the Vestry of St. Paul's Church, Norwalk, and requests that his letters and papers may be sent to his address at that place.

GENERAL THOMAS CADWALLADER, distinguished alike for coolness and bravery in the field, and for his eminent civic virtues, died at his residence at Philadelphia, on Tuesday, the 26th ult.

THE HON. JOHN FORSYTH, late Secretary of State, died at Washington on the 22d inst., of bilious fever.

## GRACE CHURCH.

The hour of worship of the congregation of Grace Church has been changed from half-past 4 P. M., to 6 o'clock at night.

The services of this congregation will continue to



be held in the Church at the corner of Elm and 9th Streets, till the completion of the new edifice on 7th Street, between Western Row and Plum Sts.

## HOUSE OF BISHOPS.

We are indebted for the following to the Churchman:

"From the minutes of the House of Bishops, in the late meeting of the General Convention, as arranged for publication though not yet published, the Secretary has kindly permitted us to make the following extracts, both relating to matters peculiar to the House of Bishops. The first is from a letter of the Rev. Dr. Jarvis, in which this eminently learned and laborious scholar reports to the House of Bishops, with whom originated the resolution appointing him Historiographer of the Church, the progress which has been made in his labors.

In this letter Dr. Jarvis remarks, that in order to effect the object proposed he thought it desirable to settle, if possible, several contested points in a manner satisfactory both to the learned and unlearned; that this can be done in no other way than by laying before them in English that evidence which is now locked up in foreign languages, and scattered through a great number of volumes, generally inaccessible in our country. Having added that such a course must obviously be confined to points of great importance, he proceeds:

"The exact time of the birth and death of our Saviour, the keystone of which prophecy as well as history must be sustained, seemed to be one of those important points. This I have attempted to ascertain, and the attempt has succeeded beyond my most sanguine expectations. With no theory to sustain, and fearing to be misled by the theory of others, I have made use of modern writers only so far as to be led by them to their authorities. In all cases where it was possible I have gone back to ancient heathen as well as christian authors, as being, in the language of your resolution, 'the most original sources now extant.' Not only has every question been settled on their testimony, but the testimony itself has also been exhibited. With regard to Latin writers, the original text has been generally subjoined. The fear of swelling the work too much, and increasing the expense of publication, has prevented the addition of Greek quotations; an omission which I regret, but which I have endeavored as much as possible to remedy by exact references."

In their report the Committee remark: "That notwithstanding their familiarity with the author's long established reputation for deep and accurate learning, they were struck with the extraordinary research and exact fidelity exhibited in the work submitted to them, and hail its production as being calculated to reflect honor upon himself and upon the body to which he belongs."

They also recommend the following resolution which was adopted:

"Resolved, that the House of Bishops receive with great satisfaction the assurance that the first volume introductory to the Ecclesiastical History of the Rev. Dr. Jarvis, their historiographer, is now ready for publication. They have examined and approve the plan of the work and commend it to the patronage of the Church."

The other extract refers to the action of the House in regard to the Church in Texas.

Resolved, That the Bishops of the House hereby express to the Church in Texas their kindest feelings and good wishes for their welfare, and also request the presiding Bishop to arrange with such bishops as may find it convenient to visit those churches and other places where it may be desirable, at least once in every year, until the next meeting of the General Convention.

Resolved, That the foreign committee be requested to provide for the expenses attending their Episcopal visitations.

PHYSICAL NECESSITY OF THE SABBATH.

A correspondent of the English Railway Times, says Dr. Farr, one of the first physicians in this or in any other age or country, pledged (before a committee of the House of Commons) his professional character to the declaration, that the most extensive research he had been able to make into physical nature had brought him to the conviction, that the Sabbath law is stamped no less imperiously in the Decalogue, than it is on the constitution of man and beast; and that though, of course, no mere physical investigation could determine the precise amount, or the particular times and seasons, much less day, of suspension, there was wrought into the fabric and framework of organized life, a necessity for periodical suspension even of healthful toil; and that the suspension actually ordained by the Sabbath law, or its equivalent, could never in the long run be violated without present retribution.

"Such is the substance of his testimony, as a practical man, to the permanent obligation of the law of the Sabbath; and well do I remember how I enforced it practically on myself, when I applied to him some time since for his professional advice. One of the first searching questions was, 'Do you keep the Sabbath? I do not ask you,' he said, 'Whether you rest on our Sabbath. You have good reasons for working then, and I bid you God speed. But do you observe the essential principle of the law?' The answer was not satisfactory, and I came under the Doctor's rod.

"I have heard a confirmation of this testimony, which is not a little curious. A postmaster, said to be the first in the sister island known to have long made it a standing rule, that no horse should leave his stable for work on the Sunday. Some anti-Sunday-translators, delighted with the report of this man's constant practice, were desirous of his evidence as a conscientious observer of the Sabbath. Great, however, was their surprise, when they found that the postmaster repudiated all religious feeling on the subject, and gave as his simple reason, that he had found it essential to his cattle that they should have one day's rest in seven, and that he knew his own interest too well to let them be cheated out of it. Such is the substance of the testimony of two very competent witnesses in both cases, as to the physical necessity of the observance of the Sabbath."

Summary of the Society.—Missions, 11; stations 97; being in Western Africa, 13; South

Africa, no station permanently fixed upon; Mediterranean, 4; North India, 17; South India, 15; Western India, 2; Ceylon, 4; Australasia, 17; West Indies and Guiana, 23; N. W. America, 4. Laborers (including wives) 1285; and consisting of 89 English, 14 Lutheran, and 9 native or country-born clergymen, of whom 72 are married; 71 European lay assistants, of whom 48 are married; 5 European female teachers; and 913 native or country-born male, and 64 female assistants. Attendances on public worship, 66,493; communicants, 4,603; schools, 606; scholars, 35,396; consisting of 15,289 boys, 5,900 girls, 5,646 youths and adults, and 8,561 of whom the sex is not specified. The numbers given under the heads of attendances and communicants are very imperfect, in consequence of no returns having been received from some of the stations, or defective ones from others. Scholars, excepting adults, are not generally included in the number of attendances on public worship; though in some of the returns they have, we believe, been included.

Finances.—The receipts and disbursements of the past year, on account of the general fund were—receipts, 90, 604l. 6s. 2d.; disbursements, 95,630l. 10s. 9d.; exhibiting an excess of disbursements over receipts 8,026l. 13s. 7d.—The large amount of expenditure is to be traced to the progressive enlargement of most of the missions. At no antecedent period have the missions, on the whole, presented so favorable a view of the spiritual influence which they have been instrumental in diffusing.—The decrease of receipts through associations in the last year is considerable; yet, advertising to the extraordinary efforts made by the associations in the year 1839—40, to cover the deficiency of income in the year 1838—39, the amount actually received in the last year shows a steady increase in the income of the associations generally. The receipts of the year on account of the fund for disabled missionaries and their families, amounted to 867l. 10s. 11d.

Ordination of Missionaries.—Sixteen of the society's candidates have been admitted to holy orders during the past year, three both to deacons and priests' orders, six to priests' orders, and four to deacons' orders by the bishop of London; one to priests' orders by the bishop of Madras; one to deacons' orders, by the bishop of Montreal.

Missionaries sent out.—In the course of the past year, thirteen ordained missionaries and one catechist, who have returned to their stations. Thirteen of these being married, the total number of individuals sent out is thirty-two.

MISSOURI.

We copy from the Daily Commercial Bulletin of St. Louis, the following notice:

Kemper College.—We are gratified to learn that this institution is about to open its next session under the most favorable auspices, and with greatly increased facilities for the instruction of its pupils. The newly elected President, (Rev. E. Carter Hutchinson, A. M., of Virginia,) there will be associated a faculty of which any college in the Western country might have reason to be proud. The Rev. Professor Caswell, well known as the author of an able work on the Church of America, is expected to return shortly from England, where he has been for the purpose of obtaining a choice collection for the college library.

The number of students, it is thought, will be greater than at any previous period, and its friends seem determined to make it in every respect, the best literary institution in the Mississippi valley.

A correspondent in the same paper adds:—

A professorship of theology has been established, and is filled by the Rev. Mr. Caswell, who is also to act as Chaplain to the College and Missionary in its neighborhood. This will afford the students an opportunity of constant attendance upon Divine worship, and fixing upon them a habit important to the well-being of their future moral character. One word more. Education is not to be conducted at Kemper College by steam. In other words, it is not intended to be superficial. A right foundation is first to be laid, and upon that is to be built a monument to the honor of the institution—to the patience and industry of the professors—an advertising medium where others may read of the advantages of this college—one which will be a delight to its possessor and an ornament to Western literature.

G.

THE CHURCH IN NEWFOUNDLAND, NOVA SCOTIA, AND NEW BRUNSWICK.

NEWFOUNDLAND.—His Lordship the Bishop, who is now on his visitation of the northern parts of his diocese, held a confirmation in the Church at Morton's Harbor, on Friday, the 30th ultimo, and laid his hands on thirty-five of the members of his flock in that distant settlement. On Sunday, the 1st inst., his Lordship held an annual confirmation at Twillingate, and having preached to a very crowded and attentive congregation, no less than one hundred and forty-three individuals took upon them their baptismal vows, publicly confessing their faith, and dedicating themselves anew unto God. The Bishop preached a second time at Twillingate, in aid of the Church Diocesan Society, and 215 were immediately subscribed towards it funds. His Lordship has since visited Exploits Burnt Island, Herring Neck, Bird Islands, Fogo, the Change Islands, Cape Freels, and Greenspond, consecrating several Churches and church-yards, confirming the young, administering the Holy Sacraments, and pressing upon all the duties and privileges of Christians, with that eloquence and persuasiveness which always rivet the attention of his hearers. His Lordship may be shortly expected in town, to make preparations for visiting the southern and western portions of the diocese; and we understand the whole body of the Clergy have been summoned to a general visitation, to be held by their Bishop, at the Church at St. Thomas, early in October. The annual meeting of the Church Diocesan Society will take place about the same time; and from the opportunities which will have been previously afforded to the Clergy of ascertaining the spiritual state of the whole Island, and from the facts they will then be enabled to detail, we anticipate a most interesting and profitable evening.

New Foundland Times, August 18.

ORDINATION.

On Sunday morning last, 31 inst., in St. Peter's Church, in this city, the Rev. Wm. H. Oldenheimer, Deacon, Rector of the Church, was admitted to the holy order of Priests, by Bishop Onderdonk. Morning Prayer was read by the Rev. Mr. Forbes, assisted in the Lessons by the Rev. Mr. Lampert, and the ante-communion service by Bishop McCoskey of Mich-

igan. The sermon was preached by the Bishop, who at the close of the Ordination service proceeded to the administration of the Holy Communion, assisted by the Bishop of Michigan. The candidate was presented by the Rev. Mr. Morton; the Rev. Messrs. Forbes, Hill, Lambert, Morton, Powell and Shaw united in the imposition of hands; the Rev. Mr. Watson, deacon, was also present.

In recording the above interesting ordination, we cannot refrain from the expression of pleasure that our beloved young brother has at length attained the canonical age necessary for his advancement to the "good degree" which he has so honorably "purchased" by having "used the office of a deacon well." "May he be abundantly replenished with heavenly grace, and his future ministry realize all those hopes of which his Diocese has given such brilliant promise!—Banner of the Cross.

MASSACHUSETTS.

We announce with pleasure, and with lively feelings of gratitude towards the great Disposer of all events, the safe return of the Rev. Mr. Clark to this city. He was confined one week at Springfield by the injuries which he sustained in the collision on the Western railroad, and received from his physicians, and other kind friends, every attention which his situation required; among whom the Rev. Mr. Lee was unremitting in his efforts to promote Mr. C.'s comfort and speedy recovery.

Although Mr. C. was in the front car, which was shattered entirely to pieces, yet he was most mercifully preserved from fractures of any kind, (except some slight external injury about the head,) and from any important injury. Every appearance indicates a speedy and complete recovery, and we trust that he will soon, under God's blessing, be able to resume his customary duties. It also affords us great pleasure to add that the Rev. Mr. Boyd, and Rev. Mr. Elliott are both able to travel.

It is to be hoped that this accident will, at least serve to make all who have the management of railroads more vigilant and cautious. None but those who suffer in such cases can conceive the amount of distress, anxiety, and inconvenience which they occasion.—Christian Witness.

DIED.

In this City, on the 2d inst., WILLIAM F. STEWART, of Florence, Ala., in the 25th year of his age.

"How shall we mourn thee? With a lofty trust, Our life's immortal bright'ring from above! With a glad faith, whose eyes, to teach the just, Through shades and mysteries lifts a glance of love, And yet can weep! for nature thus deplores, The friend that leaves us though for happier shores."

H. CRANE, DENTIST.

Office—north side of Fourth St., west of Maine.

N. B. All operations are warranted, and no charge will be made for any operation that can be executed in any respect by any Dentist in the United States. November 6, 1841.

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Oct. 30.

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Terms—\$60—one half semiannually in advance. Decks furnished at cost.

Applications or enquiries may be made of the Principal at the school room, No. 8 Rogers' Row, West 4th st. or of the Rev. Messrs. Brooke and Colton.

\* After the first fortnight, rooms now in preparation near Christ Church, will be occupied by the school.

WEBSTER'S HISTORY OF THE UNITED STATES. Published by Isaac N. Whiting Bookseller and Publisher, Columbus, Ohio.

This History contains many facts not to be found

in any other similar work. It begins with a brief account of the origin of man, and of the different races, and shows that the original state of the German and English nations was Persia. It then describes the manners and characters of our ancestors in their uncivilized state in Germany. It gives a brief account of the Saxon and Polish conquests of England, and the conversion of the Saxons; their conversion to Christianity, and of the reformation. Then follows an interesting account of the native Mexicans, and of the aborigines of North America. To these accounts succeeds a narration of the discovery of America, and an ample History of Columbus.

As the Author lived during the revolution, he has marked many events which took place during and after the war, from his personal knowledge; some of which are related by another compiler.

This History is adapted to the use of families, as well as Schools.

NEW HAVEN, July 17, 1832.

We consider Dr. Webster as eminently qualified to prepare a work of this kind. Of extensive acquaintance with the early history of our nation, and especially our own—the result of fifty years' investigation, is the best pledge for the accuracy of his statements; while the personal knowledge of the events of our revolution and the establishment of our government, gives a freshness and interest to his narrative, which are rarely if ever found in the pages of a mere compiler. We therefore cordially recommend this work, as adapted to general use in families and schools.

JEREMIAH DAY, President of Yale College. BENJ. SILLIMAN, Prof. Chemistry, Mineralogy, &c. C. A. GOODRICH, Prof. Rhetoric and Oratory. J. L. KINGSLEY, Prof. Latin Languages and Lit. N. W. TAYLOR, Prof. Didactic Theology. LEONARD BAXON, Pastor 1st Cong. Church, N. H. E. A. ANDREWS, Principal N. H. Female Institute. G. A. BOARDMAN, Pastor 3d Cong. Church, N. H. MINNEAPOLIS, Vt. Sept. 1839.

We fully concur with Dr. Day and others, in the opinion which they have expressed of the History of the United States, by Dr. Webster; and add our cordial recommendation to the work, as happily calculated to interest and benefit the youth of our country.

JUSTUS A. BATES, President of Middlebury College. JOHN HUGHES, Professor of Languages.

W. C. FOWLER, Professor of Chemistry. School teachers and others who are interested in the work, are respectfully invited to call and examine it.

It is for sale by the hundred dozen or single copy, at the Bookstore of

I. N. WHITING & HUNTINGTON.

nov 6

Bishop Mendon to the Rule of Faith.

A SERMON delivered at the consecration of the Rt. Rev. Stephen Elliott, D. D., by the Rt. Rev. Wm. Meade, D. D., with an Appendix on the Rule of Faith, (in XIX chapters,) in which the opinions of the Old and others are agreeing with them on the subject of Tradition, are considered, and some of the consequences thereof set forth. Just received at the Episcopal Depository, West Fourth Street. Price 37 1/2 cts. July 17.

MRS. WOOD will give instructions in land scape, figure, and miniature drawing, and will take likenesses, at her residence on Sixth street, between Vine and Walnut streets. A few of her paintings may be seen at the Exhibition of the Academy of Fine Arts, near the Post Office. Cincinnati, April 24, 1840.

A CARD.

With a view to introduce to the inhabitants of Cincinnati the lady whose name is attached to the above, I beg leave to say, that Mrs. Wood is a daughter of Wm. Daniell, Royal Academician of London, favorably known to artists as one of the most accomplished painters of England. Parents desirous of having their daughters instructed in the beautiful art of landscape and figure drawing may here have an opportunity seldom to be met with. Having seen Mrs. Wood's drawings, and received instructions from her in a member of my own family, I can bear testimony to her faithful as well as eminently skillful exertions for her pupils.

HENRY V. D. JOHNS.

Cincinnati, April 8, 1841.

Reference may also be made to the

Rt. Rev. P. P. McILVAINE, D. D.

Rev. C. COLTON, D. D.

Rev. J. T. BROOKS.

OXFORD DIVINITY compared with that of the Romish and Anglican churches, with a special reference to the doctrine of the doctrine of justification by faith, as it was made of primary importance by the reformers; and as it lies at the foundation of all scriptural views of the gospel of our Lord Jesus Christ; by the Rt. Rev. Charles P. McILVAINE, D. D., in a large elegant 8vo. volume. "Theology for the People, in a series of discourses on the catechism of the Protestant Episcopal church, by L. P. K. HENNING, D. D., 1 vol. 8vo., price \$2.50. For sale at the Episcopal Depository.

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A variety of books for Sunday Schools, and Stationery also intended to be for sale at the lowest cash prices, and the favors of the public are respectfully solicited.

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MAP OF THE UNITED STATES.

THE undersigned proposes to publish a Map of the United States, on which will be carefully laid down all the most interesting and useful information heretofore published, together with much obtained from the most recent United States' surveys, relative chiefly to the new states and territories, which will be very full and accurate. The Map will correspond in extent of territory and general style with the accompanying Miniature Map, (one of which may be seen at the Observer's office,) and in addition the Missouri and Oregon Territories will be given on a reduced scale. It will be 4 feet 6 inches by 5 feet in size, elegantly engraved, each county differently colored, all the important railroads, canals, public thoroughfares, &c., carefully delineated. It will be embellished with the portraits of all the Presidents, and the whole completely finished in the best manner, forming one of the largest and most elegant Maps ever published in this country. It will be afforded to subscribers only at the low price of \$7, payable on delivery.

The Map will be accompanied by a Statistical Gazetteer of the United States, containing an alphabetical list of all the cities, towns, villages, and townships in the Union, designating the country and state in which they are situated, the distance from the capital of the state and from Washington, and the population in 1840; all the Post Offices with the receipts of each for the year 1841, and a table of all the principal rivers with their length and places of termination the whole number over 14,000 names. The Constitution together with a short sketch of the history of the U. States, a synopsis of the constitution and sketch of the history of each state separately. The Missouri and Oregon Territories will be given in recent periods, and recent vote for President by counties. To which will be added tables containing much valuable statistical information respecting the commerce, manufactures, agriculture, education, public lands, &c., of the United States, compiled from Census of 1840, and public documents. No pains or expense will be spared to make the work a complete reference to the Statistical Gazetteer of the U. States. It will contain over 400 pages, printed on good paper and new type procured expressly for the purpose, bound in marble paper and morocco, and furnished to subscribers at the low price of \$2.25 or \$2 per copy if taken with the map, payable on delivery. MANNINGS & DARBY, Publisher.

Akron, Ohio, Sept 18.

U. P. JAMES, Publisher and Bookseller, No. 26, Pearl Street, Cincinnati.

## LATE AND VALUABLE WORKS.

### BIBLICAL RESEARCHES.

In Palestine, Mount Sinai and Arabia Petraea. A Journal of Travels in the year 1838, by E. Robinson and E. Smith. Undertaken in reference to Biblical Geography. Drawn up from the Original Diaries, with Historical Illustrations, by Edward Robinson, D. D., Professor of Biblical Literature in the Union Theological Seminary, New York: Author of a Greek and English Lexicon of the New Testament, &c. In 3 vols. octavo.

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